A 1993 talk by Owen Allred.

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REGARDING ORDINANCE WORK

I want to take just a very few minutes this evening. A month ago I talked to you about some of the serious problems we are having in this Priesthood group pertaining to immorality. I said some things then that I want to back up now.

My son, Carl, as you know has been teaching the young elders. There seems to be a very strong opinion among our people that it is all right to be immoral. It's o.k., everybody out in the world does it, so why shouldn't we?" Well, there is a lot of immorality out in the world, there's a lot of immorality in the church and all over, so why shouldn't it be here? It should not be here. There is no excuse for it at all, absolutely no excuse.

As I said a month ago, we are going to clamp down on it, brethren, we're going to clamp down on it hard, awfully hard. Don't expect blessings, ordinances, a wife or even the Priesthood if you are immoral. Please remember that, brethren, because we're going to hammer on it, and we're going to do everything we can to clean up this Priesthood group. We don't want any more of it at all. John did it, so why can't I?' "James did it, so why can't I? Judas betrayed Christ, so why shouldn't I betray him?" It doesn't make sense at all. We will not tolerate it, brethren. I want you to understand that.

I'm going to hit on some subjects tonight, dear brethren, that I have pondered for almost 5 months now. A month ago I brought up some things to you about being on the wrong road. We have been extremely well blessed, but at the same time we have been held back an awful, awful lot because of being on the wrong road. And I want to hit on that tonight.

I talked about it in Mesa, Arizona a week ago Sunday. We had a group of Lamanite brethren there, 13 bearers of the Melchizedek Priesthood who were Lamanites, and 5 Anglo-Saxons, if you want to call them that, who weren't Lamanites. Lamanites. How are you going to classify them—German, Swedish, Danish, even Englishmen. But anyway, there was quite a crowd there. When I brought these things up to them, there was some heartache. There were some very serious heartaches. And brethren, I know that a lot of you are going to be very much disappointed. But I've got to do this. I've put it off as long as I can, and I was going to postpone it another two weeks. I even told one of the brethren that I was going to postpone it, but I definitely felt I cannot. I called Brother Roger West and told him I could not postpone it any longer.

Now, we have a little time but it's short, so I'm going to have to make it short. Many of you brethren have received ordinances from the Priesthood. Some of you have had the privilege of going through the Endowment House. Others of you have received ordinances that I'm going to have to tell you that we had no right to give you. That's going to make you wake up!

Please listen carefully to what I'm trying to say to you tonight. I've [page 2] asked that this all be recorded so that you can have copies of it if you went them. But this is a very, very serious situation.

In 1981, the Priesthood Council was very, very concerned over the fact that the church had welcomed the Canaanite into the temples and said that from henceforth they would be given the Priesthood. The previous prophets, particularly the first 5 leaders of the L.D.S. Church holding

the keys of authority over the presidency of the church as well as the keys of Priesthood, all said that you cannot give Priesthood to a Canaanite, and any person or group of people who attempt to give Priesthood to a Canaanite will themselves lose it. We believe that. We took it up with the Lord. "Now that the church has welcomed the Canaanite into the temples and offered them the Priesthood, are they going to get the Priesthood? Or are the persons giving it to them losing it?" We came up with the answer that there was no authority there anymore to administer these ordinances in the temples.

We were given the authority at that time, and the instructions that we were allowed to give the holy first Endowment and the fulness of the holy first Endowment, on the condition that the fulness would be given to the best of our ability. We spent some months in making sure that we had it complete. Then we proceeded to renovate or appoint a house where we could commence this work. Eventually we built what we call today an Endowment House.

Shortly after that, pressure began to be put upon the Council. Now, brethren, some of you are going to want to stand up and start throwing rocks. I don't blame you if you want to throw rocks or tomatoes or whatever you want to. Pressure was put upon the Council to start doing other ordinance work. We proceeded to start doing work for the dead. It wasn't long until we were sealing people—children to parents, women to men who were dead. We even went farther than that, brethren, and some of you are aware of it. I'm not going to hit that, because it's too sacred. There is no place in all of the instructions that have been given us since the days of Joseph White Musser that gave us any authority whatsoever to do any work excepting to see to it that those principles and ordinances of the gospel that were essential for man's salvation should never be lost or taken from the earth again. And that which the church was willing and able to do—I will repeat that—which the church was willing and able to do—let them do it. There is no place that we were given the authority to build a temple. There is no place that we were given authority to do work for the dead, to seal children to parents or to seal for the dead. This was done because of pressure that was put upon the Council.

Now, brethren, who is to blame for that? I alone take the entire blame for it. I allowed it. And I have to stand before my Father in Heaven and ask his forgiveness.

Three months ago something happened—some of you are aware of it. Something happened, but you don't know what caused it. At that time I stopped all of the work for the dead, every bit of it, except in Mexico. You Thompson boys will know that work continued in Mexico for a time. And I'll try to explain that to you, because I have a lecture here that explains the situation far better [page 3] than I can in my weak way of trying to express myself. This is a lecture given by Brigham Young 120 years ago—121 years ago if you want to be exact, but I'm not going to stand on my head for the extra one year!

We are a temple-oriented people. Our whole religion, our whole purpose in life is to live the principles and ordinances of the gospel which include and culminate around the temple, or the house of God. Without it, we cannot do certain ordinances. We can perform ordinances such as sealing women to men. We can give Patriarchal blessings. We can perpetuate the Priesthood and the fulness thereof. But we do not have authority to do other ordinances.

I am going to start reading to you. I'm not a good reader, so please bear with me. You can have a copy of this if you want it, but I'd just as soon you just wait and if you want a copy of what I'm saying tonight, you can get the whole thing later, because definitely it's going down in history and on record here and in Heaven too. I know that. And I'm answering for it already.

We have been thinking we are going ahead, and we actually have been held back for better than five years, brethren, because of this serious error. In going to read to you from a sermon given by

Brigham Young in 1873, from the Journal of Discourses, vol. 16, p. 185 [Sept 4, 1873, Franklin, Utah, Thursday evening]:

"We have taken you a little by surprise, brethren and sisters, in coming in to your town today. This is in consequence of its being so stormy where we have been, and we thought we would not venture to drive from Soda Springs through to Logan in two days. By taking more time, we thought we would have an opportunity of stopping in the settlements and having meetings. I will talk to you a few moments, then I will retire to my rest, and not stay here during the meeting. I feel very wearied; hut I was quite unwell when I left home, and our journey has been quite fatiguing.

"The remarks that I shall make to you this evening will be upon the salvation of the people. There are a few ideas that I will relate to you, that the brethren and sisters should understand. There are many of the ordinances of the house of God that must be performed in a Temple that is erected expressly for the purpose. There are other ordinances that we can administer without a Temple. You know that there are some which you have received—baptism, the laying on of hands, the gifts of the Holy Ghost, such as the speaking in and interpretation of tongues, prophesying, healing, discerning of spirits, etc. and many blessings bestowed upon the people, we have the privilege of receiving without a Temple.

"There are other blessings that will not be received, and ordinances that will not he performed according to the law that the Lord has revealed without their being done in a Temple prepared for that purpose. We can, at the present time, go into the Endowment House and be baptized for the dead, receive washings and anointing, etc., for there we have a font that has been erected, dedicated expressly for baptizing people for the remission of sins, for their health and for their dead friends; in this the Saints have the privilege of being baptized for their friends.

"We also have the privilege of sealing women to men, without a Temple. [page 4] This we can do in the Endowment House; but when we come to other sealing ordinances, ordinances pertaining to the holy Priesthood, to connect the chain of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a Temple. But we can seal women to men, but not men to men, without a Temple.

"When the ordinances are carried out in the Temples that will he erected, men will be sealed to their fathers, and those who have slept clear up to father Adam. This will have to be done, because of the chain of the Priesthood being broken upon the earth. The Priesthood has left the people, but in the first place the people left the Priesthood. They transgressed the laws, changed the ordinance, and broke the everlasting covenant, and the Priesthood left them; but not until they had left the Priesthood.

"This Priesthood has been restored again, and by its authority we shall be connected with our fathers, by the ordinance of sealing, until we shall form a perfect chain from father Adam down to the closing up scene. This ordinance will not be performed anywhere but in a Temple; neither will children be sealed to their living parents in any other place than a Temple.

"For instance, a man and his wife come into the Church, and they have a family of children. These children have been begotten out of the covenant, because the marriages of their parents are not recognized by the Lord as performed by his authority; they have, therefore, to be sealed to their parents, or else they cannot claim them in eternity; they will be distributed according to the wisdom of the Lord, who does all things right. When we had a Temple prepared in Nauvoo, many of the brethren had their children who were out of the covenant sealed to them, and endowments were given.

"Then parents after receiving their endowments, and being sealed for time and all eternity, and

they have other children, they are begotten and born under the covenant, and they are the rightful heirs to the kingdom, they possess the keys of the kingdom. Children born unto parents before the latter enter into the fulness of the covenants, have to be sealed to them in a Temple to become legal heirs of the Priesthood.

"It is true they can receive the ordinances, they can receive their endowments and be blessed in common with their parents; but still the parents cannot claim them legally and lawfully in eternity unless they are sealed to them. Yet the chain would not be complete without this sealing ordinance being performed.

"Now, to illustrate this, I will refer to my own father's family. My father died before the endowments were given. None of his children have been sealed to him. If you recollect, you that were in Nauvoo, we were very much hurried in the little time we spent there after the Temple was built. The mob was there ready to destroy us; they were ready to burn our houses, they had been doing it for a long time; but we finished the Temple according to the commandment that was given to Joseph, and then took our departure. Our time, therefore, was short, and we had no time to attend to this. My father's children, consequently, have not been sealed to him. Perhaps all of his sons may go into eternity, into the spirit world, before this can be attended to; but this will make no [page 5] difference; the heirs of the family will attend to this if it is not for a hundred years.

"It will have to be done sometime. If, however, we get a Temple prepared before the sons of my father shall all have gone into the spirit world, if there are any of them remaining, they will attend to this, and as heirs be permitted to receive the ordinances for our father and mother. This is only one case, and, to illustrate this subject perfectly, I might have to refer to hundreds of examples for each case.

"With regard to the heirship, I can not enter into all the matter tonight. The subject would require a good deal of explaining to the people, consequently, I will pass over it at present. I can merely say this, however, that we see that the Lord makes his selection according to his own mind and will with regard to his ministers. Brother Joseph Smith, instead of being the first born, was the third son of his father's family who came to maturity, yet he is actually the heir of the family; he is the heir of his father's house. It seems to us that the oldest son would be the natural heir; but we see that the Lord makes his own selection.

"There are some inquiries now with regard to officiating in ordinances, which I wish to answer. Some brethren here are anxious to know whether they can receive endowments for their sons or for their daughters. No, they cannot until we have a Temple; but they can officiate in the ordinances so far as baptism and sealing are concerned." What I've read is an excerpt from the Prophet Brigham Young's full sermon.

I'm sure many of you will have a lot of questions to ask, and I hope I can answer them. You might ask, "How come you let this go so long?" I can't answer that one. I just know that I did let it go too long, and as I said before, I will take the blame for that. Brother Brigham has mentioned things that we cannot do without a temple. Some of you brethren know that we have attempted to do those things, which is definitely out of order and on the wrong road.

I believe with all my heart that that's the main reason that the heavens have been closed to us and we've not been able to progress. As Brigham Young mentioned there, when they left Nauvoo and came out here, they started building a temple. He said, "We will not take care of the ordinance work for my parents until we have a temple, even if it takes a hundred years." I think you all heard that. If Brigham Young, the man he was and as close as he was to God, was going to wait for correct principle, correct time, the correct building, correct procedure, for a hundred

years if necessary, brethren, why can't we wait? I'm telling you, if God permits me to live, I don't care for how long, I will not allow any more ordinance work to be done that God doesn't approve of. And it's not going to come from man, it's going to come from my Father in Heaven, through the Lord Jesus Christ.

I am here to be directed, governed, to be the spokesman for the Lord Jesus Christ, and not to pacify men. Please understand that. If you want to be mad at me, if you want to hate me, if you want to feel bad about it, I don't blame you. But brethren, I will do the best I can the rest of my life to correct the mistakes I've made, or that I've allowed to be made, and get back on the right road. And please, if you can, bear with me.

[page 6] We've had a lot of work done. Some of those things were mentioned as Dean finished the reading for me. They have to be done in a temple. We've even attempted some of those things that are definitely forbidden to be done. As I said earlier, three months ago something took place. You might say that all of a sudden there was a cloudburst. I realized what had happened. I tried to correct it, and I'm still trying to correct it.

So, brethren, we are going to try, we're going to try to complete an Endowment House to where we can do baptisms for the dead—but no other work for the dead or any other ordinances will be performed outside of the temple, unless God himself commands it, not while I'm alive!

I said we are a temple-oriented people. When I was a child, only 8 years old, the fulness of the gospel was taught to me—or started being taught to me. I understood the sealing of women to men. I understood the sealing of children to parents. My mother was married to my father in Juarez, old Mexico, long after the Manifesto—in fact, 14 years afterward. At that time, they wanted to have a record of it. A most important thing was to have a record. The prophet at that time said, "It isn't necessary for you to have your children sealed to you, for they are born in the covenant. You are sealed in the covenant. But for the record's sake, if you have the opportunity, go to a temple and have your children sealed to you." We went to the Cardston Temple in Canada, in 1924, and there we were sealed to my parents. I may be wrong on that date —please forgive me. I believe 1924 is correct.

Anyway, we hope that we can also do that. Ever since I was a boy, when my dear parents were excommunicated, the prayer on everyone's lips morning, noon and night was, "Heavenly Father, please open the temples to us so that we can take care of the ordinances, not only for ourselves but also for our dead." Before Joseph Musser passed away, he said that one of the most important things to remember is, "Don't ever let a day go by that you don't continue to plead with God to open the temples to the Priesthood, so that the Priesthood can do the work in those buildings."

Brethren, we have gotten the idea that we don't need the temples anymore. That's just as far as it has gone. "Why should we wait for the temples? Why should we pray for the temples to be opened to us, because we can do everything outside of them?" We just go ahead and do it. As I said before, where did we get the authority or appointment to do it? We didn't get it from Heavenly Father. I have never received a revelation, and nobody else has ever received a revelation, saying that Brigham Young didn't know what he was talking about.

Brigham Young was trained and taught the fulness of the gospel with all the ordinances thereof right under the hands of the Lord's servant, Joseph. And he didn't make mistakes. He knew what he was talking about. He understood all of the temple ordinances from beginning to end. In fact, the Prophet asked Brigham Young to put the temple ordinances into writing. So Brigham Young was the first person who put them into writing, if I understand correctly. I believe some of you historians will know that to be the case.

As you know, the temple ordinances have never been in the standard works of the church; there is nothing in the standard works of the church that will [page 7] acquaint you with the temple ordinances. They have been entirely in the hands of the Priesthood, and the church his [sic.] functioned in them. But again, we come to the time in our lives when we stand exactly in the same position they did before the gospel and Priesthood were restored upon the earth. The people turned against the Priesthood, and then the Priesthood was taken from the people.

We are in the same position today. As Joseph Musser pointed out in "Truth Magazine," the Priesthood has never left the church, the church left the Priesthood and didn't want it in there and kicked the Priesthood out.

We are outside the church. The church has the authority and calling and responsibility to be in charge of the temples. We have never been given that permission or that calling. I don't know how long it is going to take, but I'm going to repeat the words of Brigham Young and say that I don't care if it is a hundred years. As long as I live, we won't perform temple ordinances until we have a temple. You can ask how long it is going to be, but I don't know and neither do you. The Lord has never revealed at what time it will be.

You can watch the news day in and day out, you can watch the squabbling and quarreling that's going on in the church today. A few people say they want the right to worship Almighty God according to the dictates of their own consciences, according to the teachings of Joseph Smith, Brigham Young, John Taylor, Heber C. Kimball, and all those earlier men who were taught at the knees of the Prophet Joseph. Others say, "No, we don't want that anymore, it's all out of church rule. We want what will harmonize with the world."

So in other words, we are in the same predicament now as the Kingdom of God was in earlier days. The Priesthood is outside of the church. Until God changes things, it's going to stay that way. We are going to stay on the track the best that I can help us do that. Please try to understand.

If you have questions, if you have things you want to bring up, I will be glad to talk with you and work with you. I am going to repeat something else again. We will continue where we can, and it's going to be very difficult—I don't think there is any need in hurrying. As I stated to several people, "Brother Rulon has been dead for 18 years. You want to do some work for Brother Rulon. Let me ask you, is he going to be any more dead 50 years from now than he is now? I don't think so." So when the Lord gets ready to fulfill his works, he will do it.

I don't know how long it will be before the church breaks itself, or goes to pieces. As Brother Rulon used to say every once in awhile, "I'm not going to do anything to destroy them, let them destroy themselves." He said that pertaining to several different men. "I will not hang them, I will let them hang themselves." I believe that God is doing this right now because of their walking in crooked paths. That which was true yesterday is false today; that which was false yesterday is true today. This is the kind of thing that is going on.

But brethren, we don't want it here. I have some brethren in the Council now who are very, very united. We are a long ways from being perfect. I don't want anybody to ever think that any of us is perfect. I repeat again, just [page 8] because Owen says it, that doesn't make it the truth. I do know what God has given us permission to do. I do know the gospel is true. I do know that every ordinance and doctrine that was taught by the Prophet Joseph has been passed on down to the Priesthood to this day.

Every principle and ordinance and doctrine that was taught by the Prophet Joseph has been handed down to us today. There is plenty of proof that those doctrines are coordinated throughout all the standard works of the church, if a person is willing to reason. But when a

person is not willing to reason, it is impossible to convince a person against his or her will.
So we do have problems, and we will continue to have problems. There hasn't been a time since the gospel was restored 170 years ago that there hasn't always been the adversary in the crowd. That has always been the case, and it will never change. We have to recognize that.
As has been said here tonight when we were administering the ordinance of giving the Priesthood to our young men, "Get the Spirit of God, and keep it." Don't ever exalt yourself above your fellowmen. Don't ever exalt yourself above those who have preceded us. I honor, I love and sustain Brigham Young. I honor and sustain John Taylor and Wilford Woodruff. I honor and sustain Lorin Woolley, Leslie Broadbent, Joseph White Musser, and my brother, Rulon. And I bear testimony in the name of Jesus Christ that none of them taught false doctrines. I don't think I have any more to say, dear brothers. Thank you, and God bless you, amen.
Question: Does that mean that all the work that has been done is cancelled?
OAA: I knew someone was going to ask that, and I won't answer it. Well, I will answer it to this point: I want those records kept; I do not want them destroyed. But we will not do any further work. Some ordinance work that has been done is absolutely null and void. I won't go into any details any further than that. It is null and void as if it had never been done, brethren—as if it had never been done!
But other work, such as work where we have attempted to do work for the dead and things of that nature, sealing children to parent—I'd just like to leave it alone. There are other things that will be brought up in the Priesthood Council that we're going to have to make a decision on as to what we are going to do. But that is going to have to be up to us, brethren. But we will take that responsibility and then get the word back to you when we do it, or when we decide what we're going to do.
...What was read from Brigham Young is in vol. 16, pp. 185-187, and is just the same as if Brigham Young were right here today.